Indexed: PhilPapers, 18 Aug 2025, 11 pages

Petru Stefaroi

HUMAN MIND THROUGH THE NOETIC ONTOS AS A SOURCE OF KNOWLEDGE AND CREATIVITY IN PHILOSOPHY, ART, SCIENCE, AND TECHNOLOGY

Abstract: *This article re-examines the origins of knowledge and creativity by proposing a new framework centered on the noetic ontos—the intrinsic, ontological essence of the human mind. Moving beyond conventional explanations rooted in external factors like environment, culture, and history, it argues that the human mind is not a passive recipient or processor of information. Instead, it is a dynamic, self-generating entity, or "being," that actively creates, transforms, and imbues reality with new meaning. The noetic ontos is the foundational source of this activity, enabling the mind to transcend mere cognitive functions and give rise to novel ideas, concepts, and imaginative worlds. This perspective posits that knowledge and creativity originate not just from external stimuli but, more profoundly, from the deep, internal dimensions of the human mind itself. Building on this, the article further develops the concept of the mind as a "being" that exists in three distinct yet interconnected dimensions: in itself, for itself, and beyond itself. The mind "in itself" is the private, introspective realm of self-generation, where ideas are born through deep reflection and intellectual contemplation. The mind "for itself" represents the stage of self-awareness and identity, where an individual's personal worldview is shaped by both internal insights and external interactions. Finally, the mind "beyond itself" is the outward-facing, demiurgic dimension where creative products are manifested, shared, and used to actively shape culture, civilization, and the very nature of human existence. By exploring the noetic ontos and these three dimensions, the article provides a richer, more profound understanding of knowledge and creativity as vital, living processes that resist reduction to purely neurological, algorithmic, or informational models. It ultimately contends that recognizing and cultivating the mind's ontological depth is crucial for preserving the essence of humanity in an age increasingly dominated by a unidimensional, technological perspective.*

Keywords : mind, philosophy of mind, epistemology, ontology, social philosophy, metaphysics, human nature, human condition, intellectual experience, AI, science, technology, art, culture, anthropology, creativity

INTRODUCTION

As a rule, the issue of the sources of knowledge and human creativity is approached from a philosophical-epistemological and scientific perspective, knowledge and, as an extension of it, creativity, tending to be reduced to processes of assimilation and processing of information, of interpretation of data, to the application of cognitive or algorithmic models with a corresponding neuro-cybernetic substrate. In this article, we attempt to argue that these miraculous human activities, phenomena, and processes also have a significant noetic-ontological dimension, and one of the sources of knowledge and creativity is represented precisely by the human mind as such, through what I call the NOETIC ONTOS.

This vision does not disregard the major and established sources of knowledge, namely the external, objective reality, but asserts the idea that the problem of knowledge and creativity cannot be reduced to elementary informational, algorithmic, and neurological processes, but must also be understood in noetic-ontological terms. The mind not only receives and processes information about reality, but actively participates in the constitution and transformation of it through the noetic ontos.

Thus, this article proposes a revision of perspective, complementing the dominant epistemological paradigm with a noetic-ontological approach to the sources of knowledge and creativity. Instead of viewing objective reality as the sole source of knowledge and creativity, we can understand the human mind itself as an active principle, generator of meaning and shaper of reality. This vision surpasses the traditional model of a subject who discovers reality and replaces it with one in which the mind is an active being, capable of creating, transforming, and expanding its own existence beyond the limits imposed by strictly cognitive, informational, or neurological interpretations.

This perspective offers a deeper understanding of the way in which knowledge and creativity are not merely responses to external stimuli, but expressions of an inner noetic world, of a noetic-mental existence that manifests, transforms, and constantly transcends itself.

According to this vision, the article will explore the human MIND AS A BEING THROUGH THE NOETIC ONTOS, the foundation of specifically human knowledge and creativity in philosophy, art, science, and technology. From this perspective, the mind is not merely a passive instrument of knowledge, but an active ontological reality, capable of generating meaning, creating, and determining the very structure of what we call reality. The central driving force of this miraculous quality, this capacity, is, as previously stated, the noetic ontos. Manifestable in the mental sphere through noetic experience, through noetic living.

ON THE HUMAN MIND AS A BEING THROUGH THE NOETIC ONTOS

The three concepts I propose for a new understanding of knowledge and creativity—noetic ontos, noetic experience, and the human mind as being—have been developed within a personal project aimed at constructing a new theoretical model of human personality, reintegrating the theory of being into the understanding and definition of human knowledge, of the human being. In this project, I introduced the concept of personal ontos, which encompasses the inner existence and experience of the person, composed of multiple onto-formations: the affective ontos, the spiritual ontos, the projective ontos, and among these, the noetic ontos. From this perspective, knowledge, creativity, and the mind are far more complex, profound, and multidimensional processes than what is supported by modern, positivist epistemology, by science and cybernetics.

The world, history, and culture as we know them are possible because the human mind is not a mere repository and processor of information—it lives and creates through the noetic ontos, through knowledge and creativity understood as noetic-ontological processes, and not merely neurological-intellectual ones. Many of the human cultural and technological constructions exist due to this onto-formation, this unique and miraculous mental phenomenon—the noetic ontos—which manifests through noetic experience, through noetic living. These allow the mind, the human being, to transcend immediate reality, to generate meaning and to create new worlds beyond mere empirical knowledge. The noetic ontos is the ontological foundation that

grants the human mind the status of being: dynamic, self-generative, and creative.

Through the concept of the noetic ontos, the human mind is attributed the status of being: in itself, for itself, and beyond itself—not only conceptually, but also through lived noetic experience. In this sense, one of the meanings of this onto-formation could be that of the *soul of the mind*—transcendent, creative, capable of producing meaning and new worlds through emergent, self-generative knowledge, creation, and self-creation.

This vision suggests that knowledge and creativity are not only the result of physical, neurological, informational, cybernetic processes, but also of autonomous noetic constructions with their own existence and experience. This perspective contradicts rigid scientific and cybernetic models, affirming that the noetic ontos possesses the attributes of a being: autonomy, ideatic metabolism, and dynamic interaction with the environment. It is not only a product of neurological processes, but also an ideatic and non-physical autonomous entity, governed by its own laws, such as *emergence, transmergence, sinmergence, conmergence, telegence, proemergence*, and others of the same kind. I will not explain them here, but the reader can intuit their roles, definitions, and modes of operation.

As for the construction of the noetic ontos, of the noetic onto-formations, the process begins with the *contact* phase, in which cognitive elements and information interact, followed by *acquisition* and *accumulation*, at which point durable connections are created. Then, the structures organize themselves and gain autonomy, reaching a qualitative leap through *constitution* and *holistization*. In the end, *ontification* consecrates the new mental entity—the noetic ontos—as an integral part of the mind, alongside thought, memory, consciousness, and others.

Through ontification, the human mind becomes a living entity, able to function like a living organism, with metabolism, cyclicality, and self-regulation capacity. This level of complexity cannot be reduced to simple physico-chemical or algorithmic mechanisms.

Thus, through the noetic ontos and noetic experience, the human mind, knowledge, and creativity become living constructions and processes, capable of self-governance and creation, independent of biological determinism. This autonomy allows the mind to create new realities, to live through its own creations, and to extend its existence beyond perceptions, being in a continuous process of exploration, becoming, and self-transformation. Instead of being a simple cognitive, intellectually passive system, the mind, through the noetic ontos, is an active noetic entity/ universe, capable of restructuring

reality, generating new meanings, and shaping/augmenting the fundamental nature of human existence.

This perspective naturally leads us toward the understanding and representation of the human mind as being in itself, for itself, and beyond itself. A vision that goes beyond the boundaries of established interpretations and opens new horizons for understanding the sources of human knowledge and creativity in all fields—philosophy, art, science, technology, and so on.

ON THE HUMAN MIND AS A BEING IN ITSELF, FOR ITSELF, AND BEYOND ITSELF

Beyond the classical understanding and the representations shaped by science, the human mind, through its onto-noetic existence, can be vividly described as a magical dance of the self—a continuous movement of self-transformation, self-generation, and self-creation. It is not merely a passive receptacle, but a living organism, endowed with autonomous functions and a self-regulating capacity. Just as an organism metabolizes substances necessary for survival, the mind metabolizes information, ideas, and intellectual experiences—assimilating the essential, discarding the irrelevant, and maintaining a dynamic balance among its many compartments. Knowledge, thoughts, and ideas are born, evolve, and fade in a continuous cycle, like a perpetual introspective, transcendent, and creative noetic flow.

Through the noetic ontos, THE MIND AS A BEING IN ITSELF, accesses the deeper layers of the self, uncovering hidden ideatic connections and generating not only knowledge but an ongoing, authentic transformation of its own content and the structures of its onto-noetic architectures. Self-transformation and rebirth become vital necessities, as the mind continually reconstructs itself in pursuit of a higher harmony. Each thought, each mental connection contributes to its internal architecture, making noetic experience not just a means but the ultimate purpose of the mind as existence in itself. The mind, as being in itself, gives meaning, bringing order to noetic chaos and illuminating ignorance. In its depths, it rediscovers and reconstructs its own essence through a continuous process of self-knowledge and self-understanding of the world. This quest becomes an endless journey through the epistemic/gnostic universe of the self, revealing the extraordinary capacity of the mind for self-transformation. Self-reflection becomes the

foundation of a noetic self-image, in a continuous dance between self-observation and perception—thus opening the gateway to the existence and manifestation of the human mind as being for itself.

THE MIND AS A BEING FOR ITSELF, presents itself as a subtle interplay of self-observation and the onto-noetic confrontation of the self with reality, with the external environment, and with information. This reflection creates a situational-axiological image of the self, also shaped by the cultural patterns of its surroundings. The process of self-knowledge imposes upon the mind a fluid identity, influenced both by cultural norms and by deep introspection. In the face of otherness, the mind activates its protective mechanisms to maintain its balance, identity, and stature. These subtle processes allow it to oscillate, on the epistemic level, between the demands of the ontic self and those of the environment.

External noetic experience allows THE MIND AS A BEING BEYOND ITSELF, to be not only a passive observer but a creator of society and culture. Through the exploration, assimilation, and onto-noetic processing of reality, the mind becomes the architect of new ideas, values, and possible worlds. It detaches from the limits of the body and time, often sacrificing the self for higher ideals beyond itself. Thus, the mind not only creates sublime philosophical and artistic works but also produces innovative technologies and scientific discoveries that expand human knowledge. Noetic experience becomes the bridge between knowledge and creation, transcending biological limitations and aspiring toward elevated ideals. History demonstrates that the human mind, as being beyond itself, can transcend the body, time, and space, shaping and generating culture, civilization, and humanity itself.

Thus, the human mind asserts its existence as being in itself, for itself, and beyond itself, manifesting as an inexhaustible source and resource of knowledge and creation across the most diverse domains—philosophy, art, science, and technology.

SOME CONCLUDING CONSIDERATIONS AND ON THE HUMAN MIND AS BEING THROUGH THE NOETIC ONTOS AS A SOURCE OF KNOWLEDGE AND CREATIVITY IN PHILOSOPHY, ART, SCIENCE, AND TECHNOLOGY

In this article, we aim to highlight the idea that the human mind, represented as a being through the noetic ontos and noetic experience, can itself become a source of knowledge and creativity, alongside the more commonly acknowledged sources provided by the environment, history, culture, and so on.

In this regard, the present work seeks to pave the way for a fundamental reconsideration of how human knowledge and creativity are represented—not merely as cognitive, informational, or algorithmic processes, or as simple data processing, but as (non-mystical) demiurgic acts: exponential, self-generating, and oriented toward perpetual creation, self-creation, exploration, and especially the reconstruction of the world through the prism of the noetic ontos and the mind as a being—in itself, for itself, and beyond itself—in a new and transformative way.

In light of these considerations, we may conclude that human knowledge and creativity—and, by extension, human existence—are far more complex and profound than what is often portrayed by contemporary scientific psychology, biology, or cybernetics, which tend to reduce the human mind, knowldge and creativity to algorithmic mechanisms for linear, perhaps bidimensional, information processing. From the noetic-ontological perspective proposed in this article, human knowledge and creativity, as expressions of the mind as a tridimensional being, also possess a triple dimension: in itself, for itself, and beyond itself. These three levels of manifestation are not separate; instead, they operate in synergy, complementing and enhancing one another.

Human knowledge and creativity initially develop in itself, within the intimacy of the intellect, where ideas are born, grow, and become refined. This is the sublime space of self-generative intellectual contemplation and the miracle of idea formation—deep reflection and understanding that require no external validation. A philosopher asking the great existential questions or a mathematician exploring the structure of a theorem both live within this internal dimension of thought—moments where the intellect dives deep into its own essence, before any explicit formulation or external expression takes place.

Once new ideas and ideational structures—new “worlds”—have been clarified and organized, knowledge and creativity move toward the dimension of for itself. Here, the thinker no longer reflects only inwardly for an internal world, but begins to shape and assert their personal understanding of reality. This is the stage when a writer discovers their authentic voice, when a

researcher achieves a revelatory insight in their field, or when a self-taught learner transitions from accumulating facts to integrating them into a coherent system of thought. At this stage, knowledge and creativity are no longer merely analytical processes but become part of the intellectual identity of the individual, shaping and giving meaning to their inner world.

Ultimately, nearly every authentic act of intellectual gestation seeks to manifest itself beyond itself. Once an idea crystallizes, it cannot remain solely internal—it naturally seeks expression, to be shared, to influence the world. This level of knowledge and creativity manifests in creation, communication, and the exchange of ideas that build human culture and civilization. A researcher publishing a discovery, an artist unveiling a work, or a teacher passing knowledge to future generations—all exemplify this process, where the products of the human intellect become active forces of cultural and societal transformation.

Throughout history, many cultural figures have enriched human civilization by utilizing the mind as being and the noetic ontos as sources of knowledge and creativity. Transcending the limitations imposedby their biological instincts and physical constraints, they managed to operate on a higher plane, beyond the physical self, guided by the noetic ontos and noetic experiences as foundational sources of intellectual and creative power.

Leonardo Da Vinci, the quintessential Renaissance genius, exemplifies how the human mind—as a being—through the noetic ontos and noetic experience, can be understood as a true source of knowledge and creativity, capable of transcending physical boundaries to create in revolutionary ways. By blending art and science, his works reflect a mind deeply attuned to the complexity of the world and a profound understanding of reality. Da Vinci's explorations beyond appearances demonstrate the power of the human mind to create from within, to transcend, and to delve into the depths of existence by drawing upon its onto-noetic resources as fundamental sources of insight and innovation.

In the realm of literature, William Shakespeare offers a compelling demonstration of how the noetic dimension of the human mind can actively shape meaning and generate entire imaginative worlds that speak to the core of the human experience. His renowned soliloquy “To be or not to be” is not merely a theatrical moment, but a deep philosophical inquiry, where thought becomes self-aware and turns inward to examine the existential tensions of life, death, and purpose. Through this introspective depth, Shakespeare shows that knowledge and insight—when emerging from noetic experience—are not

externally imposed but arise from within the mind itself, as part of its inner structure and power to unveil existential truth.

In the field of philosophy, Immanuel Kant brought to light the generative power of the human mind, underlining its role not merely as a passive receiver of information, but as an active, structuring force rooted in the noetic ontos and shaped by noetic experience. His explorations in epistemology, ethics, and aesthetics reveal a vision of the mind as a source of order and meaning—one that organizes reality through the internal processes of reflection, reason, and moral insight. Rather than deriving knowledge solely from the external world, Kant’s thought affirms that the foundations of understanding and value arise from within the mind itself, through its ontological depth and noetic creativity.

Marie Curie, through her groundbreaking work on radioactivity, exemplifies how the human mind—animated by a deep noetic drive—can expand the frontiers of knowledge and radically reshape our understanding of reality. Her scientific achievements were not merely the product of external observation, but of a persistent inner search, guided by intellectual intuition, existential questioning, and an unwavering commitment to discovery. In this light, her mind did not only uncover what already existed, but actively participated in revealing new dimensions of the physical world—demonstrating how the noetic impulse within can alter the very conditions of human existence.

In the sphere of technology, Steve Jobs illustrated the transformative potential of a mind rooted in noetic creativity—one that does not simply solve problems but reimagines what is possible. His vision of innovation placed human experience at the center, drawing not only on technical knowledge but on an inner sense of form, meaning, and connection. Jobs's work reflects how internally generated ideas—emerging from the depths of subjective intuition and creative insight—can shape entire industries and redefine everyday life, revealing the power of the noetic mind to merge imagination with tangible impact.

Thus, the human mind—through its noetic ontos and noetic experiences—is the essential source of knowledge and creativity in these remarkable individuals. Their achievements are expressions of the boundless potential of the mind as being in itself, for itself, and beyond itself—a mind that transcends physical limits and connects with the unseen depths of reality.

Given these reflections and examples, it becomes essential to pay close attention to these new concepts regarding the human mind, intellect, and the nature of knowledge and creativity. If we continue to view the mind

predominantly as a set of cognitive functions or neuro-informational processes, and reduce knowledge and creativity to mere informational optimizations, we risk denying the very essence of human existence. This overly technical approach threatens to reduce the human being to a set of biological algorithms—or worse, to a complex of cybernetic mechanisms devoid of ontological authenticity. Human knowledge and creativity must be understood from a deeper perspective—one that embraces the ontological-noetic dimensions of our mind.

We find, therefore, that the human mind is not merely an information-processing system, but a nearly magical creative entity capable of generating new worlds, exploring abstract concepts, and continually creating and recreating cultural and civilizational realities. This ontological tridimensionality of the mind is what truly defines humanity, setting it apart from both the animal kingdom and the cybernetic world, which remain unidimensional or, at most, bidimensional.

As technology advances rapidly, we witness an alarming trend: the gradual erosion of this tridimensionality in knowledge processes—and especially in creative processes. With increasing focus on neurology, cybernetics, artificial intelligence, and algorithmic optimization, there is a real danger that the human mind will be reduced to a data processor, and that knowledge and creativity will be seen as merely utilitarian functions. This leads to a loss of depth and a diminished capacity for creation—outcomes that could have profound and damaging consequences for culture, civilization, and human identity.

If the great creators of humanity had been deprived of this deep dimension of intellect, knowledge, and creativity, the world we live in would be infinitely poorer. These creators did not limit themselves to cognitive or informational processes, nor were their works merely reflections of reality. They explored and shaped new dimensions of human existence, culture, and civilization from their inner ontological-noetic sources. Their accomplishments were made possible by the tridimensional nature of the human mind—expressed through noetic ontos and noetic creativity—as fundamental sources of knowledge and creation.

The noetic ontos enables individuals to deepen their understanding of their essence, nature, and human condition—to create meaning and shape reality from a unique and profound perspective. Thus, noetic creativity becomes an essential engine for human progress, innovation, and civilizational evolution.

It is crucial to stress that this tridimensionality of mind, knowledge, and creativity is not a privilege reserved for great creators; it is essential for every individual. It lies at the heart of what defines humanity through the fundamental philosophical-ontological categories of human essence, nature, and condition. If we allow this dimension to be lost—under the pressure of rapid technological progress and the excessive technologization of society—we risk becoming unidimensional beings, devoid of inner worlds and creativity. The danger is not merely the physical loss of humanity, but the disappearance of the creative being—the one who generates meaning, who gives unique interpretations to reality, and who continuously renews the human vision of the world. Therefore, it is imperative that we preserve and cultivate this tridimensionality of the mind, knowledge and creativity, that we encourage deep reflection, protect the humanities, and ensure that technology does not replace what truly makes us human.

In conclusion, it is essential to understand that the human mind, through its noetic ontos, represents the fundamental source of knowledge and creativity. It is the force that drives cultural progress, civilizational development, and paradigm shifts. Without this noetic dimension, the risk of losing the essence of what it means to be human becomes real, and our progress—without grounding in noetic creativity—may become nothing more than a flat, unidimensional or, at best, bidimensional technological advancement, devoid of authentic human meaning.

© Petru Stefaroi 2025